seeds, buffer in curds, wafer in river-beds {full of sand], so, he who seeks the Self with truth and austerities, finds it in himself. He finds the all-pervading Self who lies hidden as buffer in milk, who is obtainable by self-knowledge and austerities and who is described in the Upanishads as the Highest."

The Rishi of the Kenopanishad proclaims:—

"t{ Under whose leading does ihe understanding go to ifs objects? Under whose leading does the vital power, the chief of the internal organs, does its work ? Under whose leading do people utter these words P and what God leads the eye and the ears to their objects ? Verily it is He who is the ear of the ear, the understanding of 'the understanding, the speech of speech. He is the life of life, the eye of the eye. The wise giving up the error that these organs are the self, become immortal after theiy departure from this world."

" That which is not revealed by speech, but by which speech is revealed—know that alone to be Brahman, and not this what people worship {i.e., not anything that belongs to the world of objects). That which people do not conceive with the understanding {i.e. the faculty of forming mental images of things), but by which the under-standing is conceived as wisemen say—know that alone to be Brahman, and not this what people worship. That which people do not see with the eyes, but that by which people see visual objects—know that alone to be Brahman, and not this what people worship. That which people do not hear with the ears, but that by

which the ears are heard, [i.e., known)
—know that alone to be Brahman, and not
this what people worship.
That which people do not smell with the
organ of smell, but that by which
the power of smelling is led—know that
lone to be Brahman, and not
this that people worship."

By identifying Brahman with the subject of knowledge,
the Upanishads do not make Him either plural or limited. The subject of all knowledge is conceived by them to be one and undivided and identical with Brahman. This is made clear in the eighth Brahmana of the Brmadaranyaka
Upanishad where Yajnavalkya says, as already stated in Chapter VI *supra:*—'•'

tt That Brahman, OGargi, is unseen, but
seeing, unheard but hearing',
unperceived but perceiving, unknown but
knowing. There is nothing
that sees but it, nothing that hears but if;
nothing that perceives but if,
nothing that knows but it. In that Akshara
then, **0,** Gargi, the ether
is woven like warp and woof."